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## "HOW MANY FRIENDS HAVE I?"

AN IMPROMPTU.

I saw a gentle child  
With rosy lip and cheek,  
And eyes that ever smiled  
The love they could not speak:  
And though a multitude were passing by,  
She deemed them all her friends,—and so do I.

Around my childhood's home  
My fancy loves to hover,  
Its images every one  
Sigh for the absent rove;  
I pause to meet the loving gaze  
Of sister or of brother,  
I list to hear the fond, fond praise  
Of father or of mother;  
And joyous tears now dim my eye,  
For many precious friends have I.

Mark! hear ye not the lay  
That nature singeth?  
Each measure, and or gay,  
A greeting bringeth  
From friends, dear friends;  
They're near me ever,  
Their music ends  
Never, no, never.

I hear their voices in the boundless sky,  
They soothe, they cheer me,—O what friends have I.  
I've had six happy homes,  
Amen for they lie;  
But as each dwelling comes  
Before my mental eye,  
I see the group of cordial friends  
Who wished my longer stay,  
I hear the blessing that attends  
The wanderer on her way:  
I hardly know I came by  
Such noble friends, yet such have I.

I have dear friends in heaven;  
Hopeless I did not move,  
When from my bed I rose,  
The spirit's shrine was torn;  
For evermore they seem to move  
In life and beauty near,  
I cannot see their looks of love,  
Their songs I cannot hear;  
But still they seem hovering nigh,  
And O, what glorious friends have I.

HARVEST.

## A DAY WITH WILLIAM BRAMWELL.

From the recently published Memoir by Members of his Family.

His office sacred, his credentials clear,  
By him the violated law speaks out  
As thunder, and by him, in strains as sweet  
As angels' voices, the Gospel's message peers.  
He studies the strong, restored the weak,  
Reclaims the wanderer, binds the broken heart,  
And, amid himself in pomp complete  
Of heavenly temper, furnishes with arms  
Bright as his own, and trains by every rule  
Of holy discipline, to glorious war.  
The sacramental host of God's elect!—COWPER.

We have thus far traced the career of this devoted apostle; let us now insulate a portion or fragment, in order that we may examine it in microscopic detail. The general outline of a man's existence may be sufficiently smooth and rounded to please the eye, whilst its individual parts may be unpleasantly rugged—just as our globe presents a perfect shape in its entirety, although every degree of its surface is crowded with irregularities. The memoir of a life is one thing—the memoir of a day quite another. We never can be said to know a person until we have followed him to his own hearth—seen him in his daily life—heard him talking and laughing with his family—watched his proceedings, when a petting act or a passing word discloses the character more truly than months of public exhibition may do. This, too, is a test which has no more decided application than in cases of religious pretension; the privacy of a single day is too much for the hypocrite; he cannot sit quietly in his arm chair until his masquerading habit is doffed.

Was Mr. Bramwell, then, as pious and devoted in private as he appeared to be in public? Did each day bear an adequate resemblance to his whole life, and every part of his conduct harmonize with his general career? In order that these questions may be answered, let us spend a single day with him.

At four o'clock in summer—in winter at five—Mr. Bramwell had risen from his bed. The last thought of the preceding evening was God; the first of the present morn was God also. As naturally as the needle points to the pole, when released from temporary constraint, that soul adjusted itself in a moment, when roused from slumber, and whatever direction it took, the great magnet was sure to be there. His earliest business was of course transacted with his Maker. Before he could venture to deal with earth, his spirit must win its way upwards, and on itself in the pure, dazzling radiance of the Throne. "I like," he would say, "to have my soul filled with God in the morning, and then I am in the spirit all the day." And for a soul of such capacity, no stinted allowance would suffice; its cravings could only be satisfied when it was filled to overflowing with the richest supplies from the Fountain of light. But was not for himself alone that he pleaded? He began there; he was determined that his own heart should be first replenished; but when this was done he sought the same blessing for others. Foremost on his praying list (if it may be so termed) was his wife. "God bless Ellen," was the burden of a long and affectionate petition. Next came the children, then his colleagues in the ministry, and afterwards the circuit—every place in which he would sometimes name in succession. "If in any class there were untoward circumstances existing, he would refer to the class, and the leader, and the untoward person. He then brought the connexion to large before God, both preachers and people."

It frequently happened that there was a number of private individuals, whose peculiar circumstances led them to solicit the minister's special interference on their behalf. Notes were often handed him from such, and their cases were duly submitted to Heaven by a pleading, whose powerful advocacy was largely acknowledged. It was then, said one, when closeted with the King of kings that he had the varied states of the people unveiled to him in a manner most remarkable; and thus he could enter most minutely into their feelings, and administer the "word in season." But his supplications did not terminate until the world—the whole world—had been grasped in prayer; and William Bramwell was the man. Hours might be spent on his knees; and if, as the Marfornians say, early and earnest prayer is one of three things which God always hears, then there was scarcely a morning on which he failed

to win the ear of the Almighty. Without fiction, indeed, we may well suppose that the matin supplications of the good man are peculiarly acceptable to the ever wakeful Lord of creation, amidst the comparative silence of a slumbering hemisphere.

At length he rose from his knees. Perhaps, by the time he had concluded, some of the poorer members of his flock arrived to consult him on questions affecting their interests, either in a religious or temporal point of view. Their cases were carefully considered; advice was given or assistance afforded, according to the best of his ability. Or it might be that there was a public prayer meeting that morning; and if so, he was soon found on his knees again, mingling his petitions with those of a few other pious individuals, and pleading as if his private exercises had only stimulated, not impaired, his spiritual appetite. If no such meeting was appointed, he retired to his humble "study" and sat himself down to read. The book was, of course, that famous production which boasts Divine authorship. Chapter after chapter was read with as much interest as if it were a new composition, instead of an ancient volume, whose every line was familiar to his memory. At intervals, perhaps, he would fall on his knees again, and pray most fervently that this spiritual food might be inwardly digested. In these exercises he would find sweet occupation until the hour of breakfast arrived; and long before the body was supplied with nourishment the soul had feasted on the manna of Heaven, and been "filled with the fulness of God."

There might, however, happen to be some fierce struggle with Satan; a battle to be fought, a temptation to be resisted, an assault to be repelled. The enemy, perhaps, came in upon him like a flood; the "roaring lion" seemed to have broken his chain; the powers of darkness beset him on every side. He met them, however, on his knees; he encountered them with prayer. The combat might be desperate. His voice grew louder, until it penetrated to the adjoining rooms, and roused the inmates from their sleep. The body shared in the agitation of the mind; and his brow would soon drop with perspiration. But patience and importunity would eventually carry the day; the foe, baffled in his onset, would retire from the field, and leave the warrior unconquered and unscathed. Yet, as the latter seated himself at the breakfast table, the excited countenance and glistening hair spoke eloquently of the conflict he had sustained, whilst the sparkling eye announced not less surely the victory he had achieved.

The meal of the morning was frugal indeed. It was scarcely more than a hermit's fare. In kind, his diet was always the plainest, and in quantity the scantiest. The pleasures of the table were not for him. He would eat to the full of the bread of life, but cared little for the bread that perisheth. Where the soul could banquet he was always a delighted guest; where the body alone, he was rarely to be found. In spiritual feasting he might be an epicure; in corporeal, he was an ascetic. In earlier life his ordinary food was bread and vegetables—

Earth's coarsest bread; the garden's humblest roots.

At all times animal food was sparingly used, and at one period he renounced it entirely for half a year; spiritual liquors were also eschewed, except for medicinal purposes; and one dish at a meal was generally the principle by which his diet was regulated. Twice a week he imposed a fast upon himself. Perhaps on this subject his views were somewhat cynical;—at any rate, he saw much danger in the ordinary indulgences of the table, and resorted to "watching and fasting," (as previously stated,) to prevent his being "ruined by good things!" Throughout life he made it a principle to curb his appetite, and desist some time before its cravings were fully assuaged. His object was to "keep his body under—just to live so as to be able to work." He entertained very great dread of corpulence, and fearing a tendency of this kind in his own person, he practised "the lean and sallow abstinence," not only as an instrument of spiritual discipline, but of bodily restraint. He was also unwilling to insinuate a tacit reproach, where he thought that too much attention was paid to the palate, by declining to partake of an attractive dish, although, perhaps, it might have been expressly prepared for his entertainment. Under the hope that he was discountenancing what he deemed luxurious living, he had no objection to exhibit his own abstemious practice as the gentlest, perhaps not the politest, antidote to the evil.

The morning, or so much of it as he could spare from the subordinate duties of his calling, was employed in study, meditation, and prayer. Part of it might probably be occupied in filling the pages of a journal, a considerable portion of which, it is said, for some reason or other, was written in the picturesque but laborious characters of the Gothic and Vandalic. He was extremely fond of books, though his resources were too scanty to admit of many purchases, and the frequent changes of place which a Wesleyan minister must undergo forbade the accumulation of an extensive stock. In their bindings, however, he would not scruple to gratify a somewhat luxurious though substantial taste. It is needless to say that his library was chosen for use, and that the Book of books formed the basis—may we also add, the top-stone—of his collection; the others were more or less valuable, as they expounded or illustrated, resembled or revered, the matchless volume of revelation.

Every study was, of course, accompanied by prayer. Whatever the subject, it was interrupted by frequent ejaculations, and occasionally suspended for a time, whilst the preacher fell on his knees to resist a headlong charge of his great adversary, or did battle with the powers of darkness, which swarmed around him. Prayer with him was literally what Luther wished it to be—the better half of study. Thus the morning would pass away, if the more secular business of his calling did not claim his attention, or his official services were not otherwise required.

The afternoon was employed as much as possible in visiting the sick, exhorting the believer, or warning the transgressor. Suppose it a suffering or feeble member of the flock to whom he repaired. With what feeling he would address his charge, and expound the sacred and masterly philosophy of sorrow—the Almighty love which shrouds itself in the mysteries of pain, and heaps its chastisements upon its dearest children—which works out and wins for them, by means of earthly afflictions, a far more exceeding and eternal weight of glory—which leads them through fire and water, through the furnace and the floods, that at last it may bring them into the heavenly place! Even the slightest illness could enlist his sympathies, and furnish a theme for consolation and encouragement. Vis-

iting one day an aged Christian, who had already overstepped the ordinary span of human existence, he found her in grief, because she could no longer sing the songs of the earthly Zion, as she had formerly delighted to do. Her voice was failing—her harp must therefore be hung upon the willows! The pastor bid her be of good cheer, and told her that soon she would sing the songs of the heavenly Zion; he spoke of the celestial symphonies to which she would shortly be an enraptured listener, and of the pealing hallelujahs, in which her voice would be heard amidst the voices of angels and arch-angels. Nor did he speak in vain: the tears which fell from her eyes were tears of pleasure; her sorrow was turned into joy, for this present deprivation was but the prelude to an eternity of song! Or suppose him standing by the bed of a dying Christian. With what gentleness he discourses on the consolations of religion—with what ardor of the conquests achieved over death and the grave! He points to the crown, and bids the expiring warrior seize the golden prize. He stimulates him for the last sharp conflict, and rallies his courage for an encounter, which must terminate in victory and everlasting blessedness. And whilst the preacher talks or prays, the wan countenance of the sufferer kindles with holy animation; the glazing eye lights up with more than earthly brilliancy, as if it had already caught and reflected the sunshine of heaven. Or suppose it a hardened rebel that he accosted. He was quite another man! Fixing his penetrating eye upon the reprobate, he appeared to read his inmost thoughts; with an unsparring hand he probed the corrupted, festering heart to its very core. Then the sinner beheld his vices dragged to the light, and heard them sternly denounced. He learned that the anger of the righteous Lord against him was increasing daily—that every offence was a drop added to the vials of the wrath of God—and that soon their burning contents might be poured upon his head! What could he expect? If he continued to serve Satan, what wages would he receive but those of sin, which is death? If he sowed the wind, what could he reap but the whirlwind? Perhaps the axe was already uplifted to smite him—those vials might now be full to the brim; another sin—and it might possibly bring down upon him all the fury of an offended judge! And could he think of a death without hope—a sentence without appeal—a punishment without relief—a hell without release—and brave them all for a transitory and delusive joy? No, by the vengeance of the Lord—by the mercies of the Savior—he must escape for his life! The reprobate would listen like one fascinated, whilst the preacher "held him with his glittering eye," and if there was no obvious or immediate change, still he would leave his presence "a wiser and a sadder man."

For the Herald and Journal.

## FAITH IN SANCTIFICATION.

MR. EDITOR:—Such captions sometimes appear in your columns, when what follows does not exactly coincide. If Benjamin, after beginning with this caption, has given a fair description of faith, or a fair instance of its operation, I have failed to see it. I have no doubt respecting the Lord's helping us to believe, nor that the Spirit searches the heart. But B. "made the consecration according to the best of his knowledge, and then looked with undoubting faith for the Spirit's testimony, but it came not." But what authority had you to make the Spirit's testimony an object of faith. The witness and good feelings are the result of something before. If we seek God only, and this be our one object, and we seek it by faith till he fills us with his fulness, the testimony and good feelings will come in the proper manner and time, without our making either an object of faith or pursuit.

It appears to me that in making this consecration and then looking for the Spirit's testimony, there is more selfishness than grace evinced. And then it seems when the blessing is received the whole stress is laid on the perfect consecration and not on faith, unless faith and consecration mean the same thing. Consecration, according to N. Webster, makes nothing holy. If B. experienced the blessing, it was by faith in the merits of Christ. But this is not stated, nor does it appear. When we lay down our experience for all others to go by, it ought to be done pretty correctly.

After giving the theory of the Spirit's help, B. gives the application and experience. The Spirit showed him his faults one by one, and he (Benjamin) gave them up one by one, until all were disposed of; and when nothing appeared to be against him he found peace and love, and this was the blessing. Is it not more correct and evangelical to say we are justified as ungodly and sanctified as unholiness? To hold that we are justified as just, or sanctified as holy, is to hold that we are saved by works and not by grace.

Yours affectionately,  
JOHN.

For the Herald and Journal.

## TEMPERANCE.

Among the many reasons why temperance men should patronize temperance hotels, are the following:

1. It will discountenance rum-selling, and make it improper; if none but rummies patronized rum hotels, they would soon run down.
2. It will encourage temperance, and make our temperance hotels respectable, and of the first class.
3. It would be no violation of the pledge. It is very evident that every temperance man that patronizes a rum shop in preference to a temperance hotel, violates his pledge.
4. It harmonizes our principles and practice, and thus shows our consistency, as pledged temperance men. Let us not say one thing, and then do another; hypocrites are the most detestable of all characters, let them be found where they may.

When I took up my pen I designed simply to call the attention of the travelling public to the splendid hotel, called the Pearl Street House, situated at the corner of Pearl and Main Street, Nashua, N. H., which is kept by W. T. Adams, Esq., on strictly temperance principles. Mr. Adams is a thorough-going temperance man, and a first rate landlord. Let the friends of temperance passing through, or stopping at Nashua, needing refreshment, give him a call, at the corner of Pearl and Main streets, and they will not doubt be fully satisfied with the quality, quantity and price of the fare. The house is large, containing 60 or more rooms, and is very pleasantly situated. I hope that it will be well sustained, for it is worthy of patronage.

IRA A. SWETLAND.

Kingston, Oct. 14, 1848.

## PROF. FINNEY.

Prof. Finney has recently made the following candid acknowledgment, indicating some change in his views.

It may, I think, be set down as a general rule, that good men—sincere, well-meaning men—whatever their temporary aberrations from established Gospel truth, will, as age and experience is gained, become more sound in the common faith. There are other distinguished men of our day beside Mr. Finney—leaders of parties, and founders of sects—who are evidently becoming more orthodox as time rolls on. But, on the other hand, it is equally true that evil men and seducers—designing, selfish men—wax worse and worse in their heresy—deceiving and being deceived. But here is the language of Prof. Finney, as we find it in the papers:

"I have thought that, at least in a great many instances, stress enough has not been laid upon the necessity of divine influence upon the hearts of Christians and of sinners. I am con-

vinced that I have sometimes erred in this respect myself. In order to root sinners and backsliders from their self-justifying pleas and refuge, I have laid, and I doubt not that others have also laid, too much stress upon the natural ability of sinners, to the neglect of showing them the nature and extent of their dependence upon the grace of God and the influence of his Spirit. This has grieved the Spirit of God. His work not being honored by not being made sufficiently prominent, and not being able to get the glory to himself of his own work, he has withheld his influences. In the meantime multitudes have been greatly excited by the means used to promote an excitement, and have obtained hope, without ever knowing the necessity of the presence and powerful agency of the Holy Ghost. It hardly needs to be said that such hopes are better thrown away than kept. It was strange, indeed, if one could lead a Christian life upon the foundation of an experience in which the Holy Ghost is not recognized as having anything to do."

DEFENCE AGAINST DOGS.

Homer informs us, 'Odyssey,' B. 14, that the fury of a dog in attacking an approaching stranger, is appeased by the man sitting down.

Soon as Ulysses near the enclosure drew,  
With open mouth the furious mastiffs flew;  
Down sat the Sage, and cautious to withstand,  
Let fall the offensive truncheon from his hand.—POPE.

That this, at the present day, is a well understood mode of defence, appears from a paragraph in Mure's 'Journal of a Tour in Greece and the Ionian Islands.' At Argos, one evening, at the table of General Gordon, then commanding-in-chief in the Morea, the conversation happened to turn on the number and fierceness of the Greek dogs, when one of the company remarked that he knew a very simple expedient for appeasing their fury. Happening, on a journey, to miss his road, and being overtaken by darkness, he sought refuge for the night at a pastoral settlement by the wayside. As he approached the dogs rushed upon him; and the consequence might have been serious, had he not been rescued by an old shepherd, the Eumæus of the fold, who sallied forth, and finding that the intruder was but a benighted traveller, after pelting off his assailants, gave him a hospitable reception in his hut. His guest made some remark on the watchfulness and zeal of his dogs, and on the danger to which he had been exposed in their attack. The old man replied that it was his own fault, for not taking the customary precaution in such an emergency—that he ought to have stopped and sat down until some person whom the animals knew came to protect him.

As this expedient was new to the traveller, he made some further inquiries, and was assured that if any person in such a predicament will simply sit himself on the ground, laying aside his weapons of defence, the dogs will also squat in a circle around him; that as long as he remains quiet, they will follow his example; but as soon as he rises and moves forward, they will renew the assault.—Couch's Illustrations of Instinct.

For the Herald and Journal.

## PROFESSOR UPHAM AND HIS REVIEWERS.

MR. EDITOR:—We are not competent judges of what we do not understand. We cannot judge of a science without experience in the same. The blind cannot decide the difference of colors, the deaf cannot judge sounds, nor the boy that has only waded in the brook determine the depth and what is contained in the ocean. We are wont to dispute what we do not know and have not experienced nor seen. The motion of the earth and the circulation of the blood have, with all other things, that some may know and others remain ignorant of, been subjects of dispute.

It will be admitted that there is a great depth in experimental religion. It will be admitted too that there is a depth beyond the experience of many Christians. Now nothing is more common than for those who have not experienced this depth to dispute what is said of it. If, therefore, Upham has drank deeper at the fountain than his reviewers, it is to be expected that certain persons would dispute; but the well is deep, and they have nothing to draw with. Nothing is more common than for persons to judge on holiness or its profession, and decide where holiness is and where not, not considering what it takes to qualify one to judge in the premises. The Jews did not know Christ when he was before them, because they were not of his spirit. And it is clear that the same kind of persons would not know him now, should he appear as he did then. Nor do they know what holiness is in them that possess it. It requires experience here to judge, and without it we are not well qualified to give an opinion. "If any man will do His will he shall know the doctrine." It is implied in this, that if we do not do his will we shall not know the doctrine, and much less the experience. How often it has been said and written, that certain persons who profess holiness manifest tempers contrary. It may be so, but it may be that you are a poor judge. If you do not know the subject itself, you may not know what accords with it. "For a good work we stone thee not, but for blasphemy." Thus did Christ's professed friends judge him.

It is clear to many that Fenelon, De Molins, Francis De Sales, Lady Guyon, and many others, were very deeply pious, and whatever mistakes they may have been in, they were right in the piety; and there was nothing in them (admitting that they had the piety) incompatible with this deep piety itself. There can be no doubt amongst those who are acquainted with the subject, that Upham has learned what he has taught from deep experience; and it seems out of order for those who are far less acquainted with the subject to animadvert upon his works.

Yours,  
INQUIRER.

## STUMPING.

At Jasper we took on board a prominent member of Congress, who was travelling through the State for the purpose of enlightening the sovereignty in view of the approaching Presidential election. It is certainly very kind in our great men first to enlighten us by their speeches for five or six long months; speeches delivered, too, exclusively for this purpose, although not the purpose for which we sent them to Washington, and then, after flattering us that we are their masters and the real genuine sovereigns of the country, and no mistake, and glorifying our enlightenment and patriotism to the very highest point, then to take the pains

to travel at large and lecture the august sovereigns as though we were a parcel of children, incapable of choice or self-government, and in the plenitude of their goodness, save us the trouble of thinking, by choosing our rulers for us. The gentleman informed us that the attendance upon the stump addresses had been small. The people, said he, cannot be excited now on the subject of the Presidential election, nor can the scenes of 1840 ever be re-enacted during the present generation. And he agreed with me that it was a very favorable indication as to the state of the public mind.—Bishop Andrew's Letters from the West.

## SIC TRANSIT GLORIA MUNDI.

The Washington correspondent of the New York Observer states a fact that illustrates the fleeting character of human glory, more than any thing that has lately come under our notice. It is this: When Wirt died at the national metropolis, in the prime of his powers and zenith of his popularity, his political friends solicited of the relatives of the deceased the privilege of retaining the body in the receiving tomb, until they could erect a suitable marble monument. The request was granted. But perhaps some who talked most in favor of the enterprise were not equally forward in contributing toward it. At any rate the body was left in the public tomb despite many notices from the sexton, until the period limiting the time for such deposits, as established by the law, had expired. Shortly before the period the gentleman who had been most prominent in the measure, died; and the sexton removed and interred the remains of Wirt; but as he himself soon after died or disappeared, no one can point to the dust where the talented Christian statesman reposes. He has, indeed, in the hearts of thousands of his countrymen, a monument far more enduring than brass or marble, but his history affords one instance more of the neglect that is apt to follow the services of the worthiest public servants.

## RELIGIOUS INFLUENCE OF COLLEGES.

It is said of that singular fish, the polypus, that it readily takes the color of the rock with which it comes in contact—and so it is with the human mind. It soon assimilates to the persons and objects with which it holds converse. If these be mean, it becomes degraded; but if elevated, it becomes more or less dignified. The remark, that "you cannot cram religion down the throat of young men," will apply with equal force against special care and effort to obtain any other object sought by a college life. We cannot "cram" science, philosophy, or a correct knowledge of language, "down the throat" of the student; yet we do not feel ourselves exempt from the obligation of seeking to draw around the mind circumstances favorable to its incultation.

The old Grecian critic has said, that "by converse with the truly great, we may catch some of their qualities;" and thus he tells us that "Euphrates, though naturally destitute of sublimity, by dwelling on the thoughts of Homer, imbibed a portion of his spirit and himself became sublime." No man can tell how much of his mental, moral or religious character, is traceable to the authors which he has read, and the men whom he has heard and with whom he has been associated.

If, then, we can expect high intellectual developments only when placed under the influence of high intellectual character, it is unreasonable to expect the best specimens of moral and religious character, without a corresponding association.

The immersion of the whole body of science and literature in the Christian faith is what has raised Scotland to her present proud eminence above the other allied powers of Protestantism. Says Merle D'Aubigne, "Scotland appears to me to present the best proof of the Reformation. . . . It is of Protestant nations that in which the Gospel has worked the best, and in which its effects have been the most durable." And the secret of this pre-eminence is doubtless to be found in the constant employment of the Bible and catechetical truth in the business of educating her youth. The constant use of these powerful instrumentalities has wrought in the mass of the Scottish people that soundness of doctrine and purity of heart, which like the "cherubim and flaming sword turning every way," have guarded her intellectual Eden from the hand of those spoilers which her neighboring nations have so sorely felt.—The Southern Presbyterian on Denominational Colleges.

## GRAVE OF DAVID BRAINERD.

SPARE THE DEAD.

Among the fathers which a favored and godly ancestry have committed to the keeping of the good people of Northampton; they have in charge the dust of this eminent man, whose memory is cherished extensively in this, and even in foreign lands. More than a century ago, having breathed his last under the hospitable roof of President Edwards, he was laid in his early grave. Over the spot was erected a tablet of freestone with a suitable inscription which, in the lapse of time, becoming obscured, a table of slate stone was inserted horizontally on the top of the tablet containing a brief obituary of the young missionary. The tablet is remembered by some of the oldest inhabitants of the town, and might have remained to this day, had it not been broken up and carried off in fragments to preserve, by visitors to the spot. Within twenty-five years a second tablet of marble has met the same fate and been pilfered, piece by piece, by those who have come to see where so good a man reposes. By a renewed effort a third has been supplied, but the hand of vandalism is not stayed, and attacks are now made on the body of the monument itself, and the tendency of this spirit of desecration seems to be ultimately to leave nothing to mark the hallowed spot.

The good people of the village have never believed in the virtue of relics; if they did as papists do in the virtue of the supposed pieces of the cross of the Saviour, their benevolence would have led them long since to have scattered the fragments of Brainerd's tomb on the wings of the wind. But they are plain Protestants; and it is difficult for them to see how any one should evince his reverence for the memory of a holy man, by stealing something from his grave. They, therefore, in the name of all that is sacred, beg all visitors to desist from mutilating the monument.—Hampshire Gazette.

## GOOD AND ILL FORTUNE.

Good fortune is the ordeal by fire, misfortune the ordeal by water.—Richter.

to travel at large and lecture the august sovereigns as though we were a parcel of children, incapable of choice or self-government, and in the plenitude of their goodness, save us the trouble of thinking, by choosing our rulers for us. The gentleman informed us that the attendance upon the stump addresses had been small. The people, said he, cannot be excited now on the subject of the Presidential election, nor can the scenes of 1840 ever be re-enacted during the present generation. And he agreed with me that it was a very favorable indication as to the state of the public mind.—Bishop Andrew's Letters from the West.

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The Washington correspondent of the New York Observer states a fact that illustrates the fleeting character of human glory, more than any thing that has lately come under our notice. It is this: When Wirt died at the national metropolis, in the prime of his powers and zenith of his popularity, his political friends solicited of the relatives of the deceased the privilege of retaining the body in the receiving tomb, until they could erect a suitable marble monument. The request was granted. But perhaps some who talked most in favor of the enterprise were not equally forward in contributing toward it. At any rate the body was left in the public tomb despite many notices from the sexton, until the period limiting the time for such deposits, as established by the law, had expired. Shortly before the period the gentleman who had been most prominent in the measure, died; and the sexton removed and interred the remains of Wirt; but as he himself soon after died or disappeared, no one can point to the dust where the talented Christian statesman reposes. He has, indeed, in the hearts of thousands of his countrymen, a monument far more enduring than brass or marble, but his history affords one instance more of the neglect that is apt to follow the services of the worthiest public servants.

## RELIGIOUS INFLUENCE OF COLLEGES.

It is said of that singular fish, the polypus, that it readily takes the color of the rock with which it comes in contact—and so it is with the human mind. It soon assimilates to the persons and objects with which it holds converse. If these be mean, it becomes degraded; but if elevated, it becomes more or less dignified. The remark, that "you cannot cram religion down the throat of young men," will apply with equal force against special care and effort to obtain any other object sought by a college life. We cannot "cram" science, philosophy, or a correct knowledge of language, "down the throat" of the student; yet we do not feel ourselves exempt from the obligation of seeking to draw around the mind circumstances favorable to its incultation.

The old Grecian critic has said, that "by converse with the truly great, we may catch some of their qualities;" and thus he tells us that "Euphrates, though naturally destitute of sublimity, by dwelling on the thoughts of Homer, imbibed a portion of his spirit and himself became sublime." No man can tell how much of his mental, moral or religious character, is traceable to the authors which he has read, and the men whom he has heard and with whom he has been associated.

If, then, we can expect high intellectual developments only when placed under the influence of high intellectual character, it is unreasonable to expect the best specimens of moral and religious character, without a corresponding association.

The immersion of the whole body of science and literature in the Christian faith is what has raised Scotland to her present proud eminence above the other allied powers of Protestantism. Says Merle D'Aubigne, "Scotland appears to me to present the best proof of the Reformation. . . . It is of Protestant nations that in which the Gospel has worked the best, and in which its effects have been the most durable." And the secret of this pre-eminence is doubtless to be found in the constant employment of the Bible and catechetical truth in the business of educating her youth. The constant use of these powerful instrumentalities has wrought in the mass of the Scottish people that soundness of doctrine and purity of heart, which like the "cherubim and flaming sword turning every way," have guarded her intellectual Eden from the hand of those spoilers which her neighboring nations have so sorely felt.—The Southern Presbyterian on Denominational Colleges.

## GRAVE OF DAVID BRAINERD.

SPARE THE DEAD.

Among the fathers which a favored and godly ancestry have committed to the keeping of the good people of Northampton; they have in charge the dust of this eminent man, whose memory is cherished extensively in this, and even in foreign lands. More than a century ago, having breathed his last under the hospitable roof of President Edwards, he was laid in his early grave. Over the spot was erected a tablet of freestone with a suitable inscription which, in the lapse of time, becoming obscured, a table of slate stone was inserted horizontally on the top of the tablet containing a brief obituary of the young missionary. The tablet is remembered by some of the oldest inhabitants of the town, and might have remained to this day, had it not been broken up and carried off in fragments to preserve, by visitors to the spot. Within twenty-five years a second tablet of marble has met the same fate and been pilfered, piece by piece, by those who have come to see where so good a man reposes. By a renewed effort a third has been supplied, but the hand of vandalism is not stayed, and attacks are now made on the body of the monument itself, and the tendency of this spirit of desecration seems to be ultimately to leave nothing to mark the hallowed spot.

The good people of the village have never believed in the virtue of relics; if they did as papists do in the virtue of the supposed pieces of the cross of the Saviour, their benevolence would have led them long since to have scattered the fragments of Brainerd's tomb on the wings of the wind. But they are plain Protestants; and it is difficult for them to see how any one should evince his reverence for the memory of a holy man, by stealing something from his grave. They, therefore, in the name of all that is sacred, beg all visitors to desist from mutilating the monument.—Hampshire Gazette.

## GOOD AND ILL FORTUNE.

Good fortune is the ordeal by fire, misfortune the ordeal by water.—Richter.

# ADDRESS

To the Preachers and Members of the M. E. Church in the New England States.

If there is any part of the country to which we look for enlarged views, and especially for patronage of literary enterprises, it is New England. If our Methodist Quarterly, the organ of our highest literature, does not circulate in New England, we must despair of enlarging its list elsewhere. How then stands the case? The whole subscription list in all New England, including both preachers and laymen, does not contain three hundred and fifty names. They are distributed as follows:

Main Conference, including East Maine, N. E. Conference, exclusive of Boston, Providence Conference, New Hampshire Conference, Vermont Conference, Boston and vicinity.	Preachers.	Laymen.
	72	8
	14	3
	20	16
	360	—

The remainder of the three hundred and fifty are found in that part of New England which is embraced in the New York and Troy Conferences.

I think this statement of facts is sufficient. If New England, with her schools, her academies, her University and her Biblical Institute, cannot do more for the circulation of the Review, it can hardly be extended in other parts of the Union.

But New England can and will, I trust, set an example to the church in all her borders. Will the preachers set about the work at once, and send on their subscriptions to the Publishers, at New York, or to the Boston Depository. Under the new arrangement the Review will be delivered to subscribers in Boston at \$2 per annum, and may be sent out in packages from that city to any part of the country. At that price it is the cheapest Quarterly published.

J. McCLINTOCK.

Oct. 30, 1848.

## Herald and Journal.

WEDNESDAY, NOVEMBER 1, 1848.

### THE PEACE CONGRESS AT BRUSSELS.

Our late foreign advices bring us information of the proceedings of the great Peace Convention at Brussels—a movement worthy of special attention, as a remarkable moral demonstration in contrast with the tendencies now prevailing in Europe. It was an imposing assemblage. We notice several American names prominent in the proceedings. The deliberations of the Convention were characterized by a strong tone of good sense; the extreme views which have been the cause, or at least the apology of neglect of the Peace movement in this country were very wisely kept in abeyance, and such measures alone pronounced as are adapted to the present moral advancement of public opinion in Europe and America.

The three points to which the attention of the Congress were directed were as follows:—

1. The expediency of recommending to the civilized and professedly Christian Governments of Europe and America, the adoption of an arbitration clause in all international treaties, by which questions of dispute which may arise, and which might issue in an appeal to the sword, shall be settled by mediation.

2. The propriety of establishing a Congress of nations; the object of which shall be to form an international code, in order as far as possible, to settle, on a satisfactory basis, mooted questions, and generally to secure peace.

3. To recommend, as a matter of primary importance, to the several Governments of Christendom, mutual disarmament, and the interchange of good offices designed to promote and secure pacific relations, and the general welfare of the world.

The sessions were held in the spacious and noble "Salle de la Societe Royale de la Grande Harmonie," which was crowded. The utmost enthusiasm was manifested.

The following letter from Mr. Cobden to Mr. Sturge, apologising for not being able to attend the meeting, was read; we give it entire, because few men of this age are better able to appreciate the economical and political bearing of the subject:—

"Huyling Island, Hants, 16th Sept., 1848.

"MY DEAR STURGE:—I regret my inability to accept the invitation to the Congress at Brussels, but I beg you to be the bearer of my best wishes for the success of your peaceful demonstration.

"My opinion is asked upon three propositions which are to be submitted to the Congress:—

"First. 'The expediency of recommending the insertion of an arbitration clause in all international treaties, by which questions of dispute shall be settled by mediation.' I cordially approve of this proposition; but may I be allowed to suggest that it will be better to recommend that treaties be entered into for the express purpose of binding the contracting nations to submit their future quarrels to the decision of arbitrators. I do not think that it would be easy to find an object more worthy of a separate treaty than that which is contemplated in this clause.

"Secondly. 'The propriety of establishing a Congress of Nations to form an international code.' Unhappily I hear the argument upon which it is founded, I shall be in doubt as to the policy of this recommendation.

"Thirdly. 'To recommend, as a matter of primary importance, general disarmament to the several Governments of Christendom.' The nations of the Congress will try to open the eyes of all the nations of Europe, but the enormous expense and waste occasioned by their standing armaments. To accomplish this object you need only publish in the different continental languages a few simple facts. When I was last year travelling over the continent I took some pains to be correct in the following statistical details. Bear in mind that no revolutionary symptoms had then appeared, and that the armaments have been everywhere increased during the present year. I estimated the total effective force of the regular armies of Europe in 1847, including that of Great Britain, to amount to upwards of 2,200,000 men; and the number employed on board ships of war, 150,000; making together 2,350,000 regular soldiers and sailors. The national guards of France and Switzerland, the landwehr of Germany, and other bodies liable to military service, put down, at a very moderate estimate, at 1,000,000. Add to these the armed police, civic guards, gens d'armes, and custom-house officers, and you will have a total of nearly four millions of men with arms in their hands. But, confining our attention for a moment to the 2,350,000 regular soldiers and sailors. This is called the peace establishment; but I doubt whether, in the most active period of Napoleon's wars, there was so large an effective armed force in Europe. There might have been a greater number on paper, but a very large proportion was in hospital, or rendered non-effective from other causes.

"It is not easy to compute the precise cost of these armaments. If the total expense on the continent bore the same proportion per head in England, (but this would be an exaggerated estimate,) the direct charge for the regular force alone would amount to £250,000,000 per annum. There is, however, a very large expense incurred for maintaining and repairing fortified places on the continent, from which England is in a great measure exempt. Then we must bear in mind that the men who are thus wholly withdrawn from productive labor are all in the vigor and prime of life; and assuming that they would be capable of producing in agriculture or manufactures, wealth to the amount of £50 a year, each, a very moderate estimate, it amounts to an additional loss of £100,000,000 per annum. I have put down nothing for the cost of the arms and accoutrements of the national guard and landwehr, or for the value of the labor which they withdraw from private pursuits, and devote to occasional services. Without attempting any exactness in my estimate, I will obviate all objections by understanding the case, and, therefore, shall content myself by asserting, that the cost of the standing armaments of Europe, exclusive of peace, amounts to more than two hundred millions sterling per year. This enormous burden must have greatly aggravated the sufferings of the industrious populations during the late bad seasons, and may have partly caused that discontent, which has so often ended in revolution.

"It may be objected that I appeal to low motives in thus dwelling upon the pecuniary view of the question. True; but if the New Testament has failed to inspire Christian nations with faith in the principles of peace, I may surely be excused if I de-

monstrate how costly is their reliance for defence upon the spirit of war. When Jenner found all his appeals to the humanity of certain parolial authorities fail, he at last succeeded in persuading them to accept his discovery, by proving that it would cost less to vaccinate the poor than to pay for coffins for those who died of the small-pox. But there is no danger of the Congress losing sight of the moral aspect of the question. The modern system (for it is of modern growth) of maintaining huge standing armaments in time of peace is a scandal to the boasted civilization of the age.

It proclaims to the world a total want of confidence on the part of each European State in the peaceful professions of the others; thus carrying us back to that state of society when barbarous tribes were constantly armed, expecting every moment to be attacked by their savage neighbors. You will probably be treated with ridicule on the continent, as I have been in England, for advocating such a Utopian scheme as a general disarmament. The larger portion of mankind are perhaps at present opposed to, or indifferent to, our views. But we know that in contending for a principle based upon truth, and sanctified by the law of God, we have only to persevere to convert our minority into a majority. Your Congress will be the protest of this minority against a system repugnant alike to humanity and common sense, and I can only repeat the regret I feel in not being able to take a part personally in your proceedings, and believe me,

"My dear Sturge, faithfully yours,

"RICHARD COBDEN."

The Congress then proceeded to the nomination of its officers. John Scoble, Esq., of London, proposed that M. Vischers be President.

Mr. Elihu Burritt (who was most rapturously received) seconded the proposition. The following gentlemen were also nominated as Vice Presidents:—For England, W. Ewart, Esq., M. P.; for America, Mr. Elihu Burritt; for France, M. Bouche (late President of the French National Assembly); for Holland, M. Suringar. As Secretaries, J. Fry, Esq., of London; H. Clapp, Esq., of the United States; M. Bruson, and M. Bourreau, were named. The utmost unanimity was manifested in the election of all the above officers, who at once took their places at the platform table, and the business of the Congress commenced.

The President delivered his inaugural address, and proposed the adoption of rules for conducting each sitting of the Conference, which were adopted *nem. con.* M. Ahan Chamerovoz, Secretary to the Aborigines Protection Society, and one of the delegates of the London Peace Society, read a paper written in the French language, by Edmund Fry, of Plymouth, entitled "The Irrational, Inequitable, Inhuman, and Unchristian Arbitration of War," which elicited frequent demonstrations of applause.

M. Bouvet then addressed the meeting in support of the principles advocated in the paper just read. He was followed by M. Baron d'Ellemburg.

Wm. Ewart, Esq., M. P., addressed the meeting at some length in French. The substance of his remarks was, that he rejoiced to hear of the prevalence of peace principles in the French Chamber of Deputies, and informed the Congress that, from his intimate acquaintance with the House of Commons, the same sentiments inspired many of its members. On resuming his seat Mr. Ewart was tumultuously cheered.

SECOND DAY.—The President read the resolution arising out of the previous discussion:—

"That international difference be settled by arbitration; and that a clause specially providing for such case, be introduced in all international treaties, binding the parties to this just and rational method."

The resolution was unanimously adopted with but few exceptions.

The Congress then passed the order of the day:—

"That a Congress of Nations, composed of duly appointed representatives from the different Governments of the civilized world, is highly important and perfectly practicable; that the formation of a code of international law would be one of its early and most happy results; and that a solid basis would thus be provided for the cause of permanent and universal peace."

On this subject a treatise by Mr. E. Burritt was read in French by M. Bourreau, and excited much interest. A letter of apology for absence from Dr. Bowring, M. P., was read by Mr. Scoble, and the discussion on the order of the day immediately proceeded.

Animated and impressive speeches were delivered by M. Burtinatti, of Turin; Mr. H. Vincent, of London; M. Randon de la Sagra, of Madrid; Mr. Ewart, M. P.; M. Schell, Librarian to King Leopold; Mr. Henry Clapp, of America; and Mr. F. Boret.

The evening sitting commenced at seven o'clock, and was attended by an audience unusually large.

The Secretary announced, among other converts to the cause, the name of M. de Tracy, Member of the French National Assembly. The President then moved the Congress to adopt the resolution arising out of the discussion of the morning sitting, which, having been put, was carried unanimously, with one exception. The President then read the following as the next order of the day:—

"To call the attention of Governments to the advantages of a measure of general disarmament, as conducive to a friendly understanding among the nations, and tending directly to prepare the way for the formation of a Congress of Nations."

An elaborate paper on this subject, by Mr. W. Stokes, of the London Peace Society, was read in French, and well received. The discussion then proceeded, it is said, in a style of sober, manly eloquence, which, appealing less to the passions than to the understanding of the audience, produced a deep impression on the numerous assembly. The following gentlemen took part in it:—M. Alvin, Director of Public Instruction; M. Surings, of Amsterdam; M. L'Abbe Louis, of Brussels; M. Russell, professor at Brussels; M. Huot, professor at the Ghent University; the Rev. G. Spencer, of Bath; and Mr. Roberts, Governor of Liberia. After a brief but general discussion, the President put the resolution which constituted the order of the day, and, with one exception, it was carried unanimously.

On the evening of the 22d a soiree was given to the Congress by the Belgian Committee, which was numerously attended by the *elite* of Brussels, among whom were military officers in uniform. The sight is said to have been splendid, the music sweet, and the feeling one of hearty satisfaction. Several brief speeches were delivered at intervals, mutual compliments pronounced, and all were exhorted to abound and to persevere in the great work. At half past ten the English delegation withdrew, to prepare for their return, a special train for that purpose having been kindly granted by the Government.

Thus ended the first European Peace Congress—the one solitary harbinger of the approaching summer of universal peace.

We have deemed this great movement worthy thus of a detailed notice. It is a radiant sign amidst the stormy darkness of the times.

CIVILIZATION.—Gov. Russwurm, of the Maryland Colony in Liberia, recently stated at Baltimore, that so anxious were the natives for missionaries, Sabbath and public day school teachers, that several kings and princes had sent to the colony repeatedly, for, as they call them, "God man and book men," to come among them and teach their people, that they might become "white men same like you." One of these kings had so far manifested his requests to be sincere, that he had built, at his own expense, a large and comfortable church and school-house, and was anxiously awaiting the arrival of the long-looked-for "Merica man."

## CORRESPONDENCE.

### NEW YORK CITY CORRESPONDENCE.

Sights—American Fair—Frederick Jerome in his Life Boat—New Literary project—Fruit Growers.

For two weeks our city has been crowded with "sights," and sight-going people. The greatest attraction is the American Fair, at Castle Garden, and the numbers flocking there daily, are immense and beyond precedent. No less than 17,000 persons visited the Garden in one day, and the large sum of \$7,800 was received from the sale of tickets! Another day \$1,400 was the amount. It would be useless, of course, to even glance in a letter like this, at the articles exhibited—they number more than 25,000, all manifesting vast and varied improvements in American fabrics. In machinery alone, are to be seen six new improvements, of such value as to be considered worthy of a gold medal each, the highest award of the American Institute.

The annual exhibition of a Fair of this kind cannot but have a beneficial tendency upon the farmer and the mechanic, and extending through them to the whole American people. Here rewards are held out to genius, and I know not where can be seen the moral dignity of labor more impressively than at these exhibitions of the American Institute. What objects can be more noble than to behold the laborer entering into this vast arena of skill and of industry, and exhibiting his own efforts with those of other heads and other hands! In this favored land, free labor on a free soil, places the artificer upon the same exalted level with the statesman or legislator. Our country is now exhibiting to the world the moral dignity of labor. The loom, the needle, and the anvil and the plough are our coat of arms; let the nations boast of their lions, dragons, skulls and crosses in their heralding. Another deeply interesting object in the Fair, was Frederick Jerome, the noble and wonderful sailor. He is a plain, unassuming, modest fellow, and nothing gratified me more than to grasp his noble hand, which has aided in the saving of between 8 and 900 fellow beings, during his life on the ocean's wave. There he sat in the very life-boat, in which he rescued no less than 45 persons, amidst the awful conflagration of our Ocean Monarch. He showed me the golden box, recently presented to him by the Corporation, with the freedom of our city. It is a costly and splendid token of public approbation.

Jerome is anxious to obtain an education; and I am happy to add, that he has secured one third interest in a new magazine about to be published. It is to be called "THE WORLD AS IT MOVES," and promises to be a periodical of much merit. Its list already is well supplied with names who regard true literature and true heroism combined.

The Institute has also had a Great National Convention of Fruit Growers. Between 2 and 300 members attended its sessions. Mr. M. P. Wilder, of your city, acting as President of the body. I was a delegate myself, and seldom have I seen an association that comprised more practical knowledge and science. The show of fruit was splendid, coming from all parts of the Union. Grapes white and blue ready to burst with the confined nut, peaches, nuts, seedlings, pears of the most immense size and variety, apples that made the spectator almost realize the old fable of Atlantis, were strewn about the tables in immense profusion. From one discussion we learned the important fact, that pears in this country grow better on quince bushes than on the native tree. The *Lawrence Pear* was finally recommended to the general attention of fruit growers. The Convention assumed the name of the "American Congress of Fruit Growers," and adjourned to meet in this city in October, 1849. Their doings will be published, and I intend to send you a copy, as there are many valuable things in it which will be of interest to your numerous readers.

NEW YORK, OCT. 19, 1848.

### LETTER FROM VERMONT.

Bloomfield—Its Location—Methods—Prospects.

I have been a constant reader of your valuable paper for five years, but I have never been a correspondent. Not knowing but a few lines would be acceptable from this portion of our work to most of your readers, I take an opportunity to forward some notes to you.

Bloomfield is situated in the Northeast part of the State, on the "beautiful Connecticut," about thirty miles from its source, and about one hundred Northeast from Montreal. It is a small town, numbering from fifty to sixty voters, but abounds in picturesque scenery. A large part of the town is still a wilderness, which gives an invitation to the husbandman to settle in this new country. The soil is generally good, and abundantly rewards the laborer for his toil.

Methodism was first planted in this town some twenty-five or thirty years ago, by the self-sacrificing itinerants, who explored these regions and preached Christ and him crucified to the perishing. Their preaching was not in vain in the Lord; sinners were converted, and the wilderness blossomed as the rose. Many of the first fruits of Methodism in this place have left the church militant and joined the church triumphant, but they died as it is the Christian's privilege to die, happy in the Lord, and have gone home to glory. Others are on the way; may they fight the good fight of faith, and come off conquerors at last.

The Methodist Episcopal Church in this town numbers about thirty members; quite a number of them are young men in the prime of life. Our society is embraced within the bounds of Guildhall Mission. Br. James Smith labors on the Mission the present Conference year; he preaches with us one half of the time. I think the church in this place is reviving, and we expect a revival of pure and undiluted religion all through this North country the coming winter. Let us pray for it, let us live for it, and in the name of Israel's God we shall have it.

ISAAC N. BARTLETT.

Bloomfield, Vt., Oct. 19.

### THE CHURCHES.

NORTH ADAMS, TROY CONFERENCE, OCT. 23. Rev. T. W. Pearson writes:—"The Lord is good; at least the M. E. Church on this station have found him so. Our congregations are usually large. Seriousness, attention and feeling manifestly prevail. Many are asking for the 'old paths.' Several are inquiring for salvation. Yesterday morning five united with us on probation, and one from the Baptist church, in full connection. These 'mercy dews' have been enjoyed, said some slight internal interruption, but their author rapidly losing his influence, their tendencies are no longer disastrous. To Him, to whom the church belongs, be praise for evermore."

NEWBURY, VT.—Rev. S. S. Sins writes, Oct. 23d:—"It is with no small degree of satisfaction that I am able to say that Zion in this place is favored with a refreshing shower of grace. The fall term of our Seminary opened under very favorable auspices. The Board of Teachers are all deeply pious and devoted laborers. There are also some eminently useful young men, who take a deep interest in the spiritual welfare of their fellow students, connected with the school. Soon after the commencement of the present term there were omens of good. The camp-

meeting in September, which was held about a mile from the Seminary, was attended with a special blessing. The work goes steadily forward, and is deep and glorious. Bro. S. P. Williams, our stationed preacher, is well in the work, and labors fervently. There is a good religious influence felt in different parts of the town. Yesterday he baptized at the altar in the chapel sixteen young ladies and gentlemen, and two small children. I hope you will be favored with a full account of the work in due time."

### FOREIGN RELIGIOUS ITEMS.

LIBERALISM IN SWITZERLAND.—Switzerland is the only country in Europe where the radical Liberals have everything their own way, and have opportunity to display their proper spirit. In the Canton of Vaud it is stated that this party, tired of dealing with the Free Churchmen in detail, are devising means for getting rid of them *en masse*. In a part, at least, of the Canton the violent Radicals are getting up signatures to a petition, calling upon the Grand Council to banish at once the whole of the ex-patriots. Meanwhile, the poor Free Churchmen, and other pious Christians, are obliged to seek a refuge in the woods or in the fields, and worship God beneath the canopy of heaven.

A CONVERT.—The Romanist convent at Penryn, England, is broken up. The last of the inmates departed this week, and the property is for sale. The establishment is broken up, we understand, from the failure of supplies. The revolutionary movements on the Continent have cut off assistance to the amount of £2500 a year, and this, added to disappointment in the expected profits of the convent school, has obliged them to abandon the ground.

FREE CHURCH SITES.—A deputation from the Free Church of Scotland are at present in England. Leeds, Liverpool, Manchester, and other places have been visited. The landed proprietors of Scotland, it appears, refuse to sell land, at any price, when required for building churches or chapels for the use of the Free Church. The Rev. Mr. Glass says, he has preached standing up to the knees in snow, to three thousand people, who remained for three hours together. In Scotland, the estates of the landed proprietors extend, in some cases, as far as from Leeds to Manchester, nearly all tenanted by members or adherents of the Free Church, yet these owners absolutely refuse to sell land to the Free Church for sites.

THE IRISH COLLEGES.—The Freeman's Journal of Dublin (the organ of the Roman Catholic priests) says:—"We have received a letter from Rome, from which we take the following important extract, relative to the final condemnation of the Government Colleges, and the frustration of the bribery scheme. The writer is eminently qualified to speak on the subjects to which he alludes: 'A few days more and the infidel colleges will stand condemned forever. The bribery scheme, as affecting the clergy, must fail also. They are all so many springs of the same machine to achieve the utter prostration of Ireland.'"

RELIGIOUS LIBERTY IN GERMANY.—The German Diet, in session at Frankfurt, have adopted as a fundamental law for all the German nations, among other articles the following: "Every religious community (church) orders and administers its affairs independently; and it remains, like every other society in the State, subject to the laws of the State. No one religious community enjoys, by means of the State, privileges above the rest. Moreover, there exists no State Church. New religious communities may be formed; it is not necessary that their confession be acknowledged by the State."

ANTI-PRESBYTERIAN ARCHBISHOP.—The Archbishop of Canterbury has, it is stated, refused to preach at St. Mark's College, Chelsea; the reason, it is understood, being that the forms there employed during divine service are too numerous, and that too much singing is introduced.

RELIGIOUS MOVEMENT IN VIENNA.—A new and most important feature is given to the state of this city. German Catholics and Christian Catholics are preaching there to immense congregations. Gartner, preacher to the University, has challenged Pauli, a Christian Catholic preacher, to public controversy. There are sermons in the Odeon daily. Ronge is again in his glory. They say that the times of Luther have returned, and that the people of Vienna never took such a part in religious matters as at the present day. The Frankfort Parliament has opened the way for a second secession of the mass from Romanism, like that which took place in Silesia and other parts of Germany, by passing the 14th article of the new constitution, which allows the establishment of what they call *new societies*, a term of the utmost latitude, allowing all manner of associations, with or without ecclesiastical order; and under the sanction of this law, whoever will, may desert the Church of Rome, and join in any profession without being required even to say what he is. So alarmed is the Papal Nuncio, who it appears is still at Vienna, notwithstanding a recent pretence of the Emperor to dismiss him, that he has his papers ready packed, in order to place them in safe keeping in the house of the French ambassador, should there be any indication of a popular outbreak in favor of the new religion. So, at least, says the *Allgemeine Zeitung*.

CONVERSION EXTRAORDINARY.—The Rev. Thomas Butler, D. D., who some years ago was one of the priests attached to St. Anthony's Roman Catholic Chapel, Liverpool, lately read his recantation as a Roman Catholic, and was taken into the Church of England by the Rev. Joseph Bayley, of Birkhead. Dr. Butler has been a great conversionalist, and has been by many considered a champion of Popery. He is the author of two volumes of controversy, entitled "The Truths of the Catholic Religion proved from the Scriptures alone."

The London Patriot says that M. G. Monod, pastor in the National Church at Lausanne, has been deprived of his ecclesiastical position for the expression of fraternal sympathy with his persecuted brethren of the Free Church. He has published a letter to his parishioners on the subject.

THE MISSIONARY MEETINGS ON BOSTON DISTRICT.

The manner in which they are to be held is an experiment, and one which, in the judgment of many excellent brethren, it is worth while thoroughly to try. The design of the meetings is not so much to make collections and secure at the time the missionary funds of the Conference year, as to create an interest in the subject both among the preachers and people. If the laity need information, the preachers certainly ought to impart it, and learn to impart it in the free and easy manner of platform addresses, instead of the stiff and dogmatical style of the pulpit.

It is hoped that at all the meetings the pulpits will be kept closed, and that the pastor where the meeting is held will only call the meeting to order, and have some good *Lyman* appointed chairman, and the speakers occupy the altar in making their addresses. This will give a free and more social character to the meetings.

A little previous arrangement on the part of the preachers will secure all that may be important to the interest of the occasion.

PLT. TRY.

## THE REDUCTION CERTAIN.

### DO NOT MISUNDERSTAND THE TERMS.

At a meeting of the Boston Wesleyan Association, Oct. 14, 1848, it was

"Resolved, That the price of the Herald be reduced to one dollar and a half per annum, from the first of January next, on the following conditions:—  
"1st. That the reduced price shall be available only to those who pay *strictly in advance*.  
"2d. No subscriber shall receive the paper at the reduced price until all arrears are paid.  
"3d. In all cases where the above conditions are not complied with, the terms will be \$2 per year, as heretofore."

The Agent is pledged to a *strict observance* of the above plain and simple conditions, and he gives this timely notice that no variation will be made.

### COMMISSIONS TO AGENTS.

Under the new arrangement, will be 16¢ per cent, or 25 cents for a new subscriber who pays \$1.50; and 10 per cent. (the present commission) on collections from old subscribers. The preachers will be charged \$1 per year, as at present.

AGENT.

### LITERARY NOTICES.

The *Harpers* have issued in one 12 mo. volume, Carlyle's "Past and Present," "Chartism," and "Sartor Resartus." Carlyle is full of genius; every literary man should be familiar with him, should imbibe the power of his thoughts, and eschew the affectations of his style.—Strong & Brodhead, 1 Cornhill, Boston.

No. 1. of the third volume of the *Daguerreotype* is out. It contains interesting and valuable articles from Frazer, Tait, the Athenaeum, and the Edinburgh Review.—Crosby & Nichols, 111 Washington St.

THE DOMESTIC AND SOCIAL HARP is the title of a small collection of music, issued by Woodford & Co., Hartford. The selections appear to us to have been made with especial good taste, and the volume is well adapted for social music, whether in the parlor or the vestry. It is adorned by a portrait of John Sebastian Bach.

STRONG & BRODHEAD, 1 Cornhill, have sent us McClintock & Cook's First Book in Greek. It is on the Olendoff method of constant imitation and repetition; the method of nature herself. The Classical Text Books of these gentlemen have met thus far with emphatic commendation from the press and teachers generally. They have hit upon the right track, and pursue it with superior ability.—Harper & Brothers, New York.

GRAHAM'S MAGAZINE for November is embellished by two elegant engravings, besides several wood cuts of "Game Birds." The names of Taylor, Simms, Burleigh and Arthur, are in the list of contributors.

THE MANUAL OF MORALS is the title of a judiciously prepared volume adapted to common schools, as also Sabbath Schools, and treating of practical duties to God and man, without sectarianism. It is well arranged, embraces much in little space, and is altogether an excellent work for its purpose.—Jewett & Co., Boston.

THE HARPERS have issued Zenophon's Memorabilia of Socrates, edited by Dr. Anthon. It includes English notes, the prolegomena of Kuhner, Wiggles of Socrates, &c. Dr. Anthon condenses in his editions most of the important results of German classical research.

THE YOUNG PEOPLE'S JOURNAL is a new monthly issued by S. B. Britton, New York, and devoted to useful and entertaining literature. The first No. is got up very tastefully and printed in fine style. It is edited by Prof. Britton, of the Lyons Union School, and Mrs. F. H. Green. \$1 per annum. 25 Cornhill, Boston.

REVIVALS OF RELIGION is the title of a small volume from the pen of Rev. J. Porter, of the New England Conference. It reached us too late to allow a full reading before we go to press, but we have run over it, and read fully the most important chapters with much satisfaction. It treats the subject in an "off-hand," popular style, adapted to popular readers. The theory, means, obstructions, uses and importance of revivals are fully discussed, and the practical directions given are marked by genuine good sense. It must not be supposed that this is a book merely for theorists, or for such as are actually amidst the responsibilities of a revival. It takes a large, general view of its topics, and thus renders them of general adaptation. The chapter on preaching is, for example, a very excellent dissertation on the general subject, though with a direct reference to the particular design of the work. We recommend this book to our people, and especially to our preachers. It is timely; we believe the church is on the eve of great and glorious revivals, and such counsels as are here given cannot but be appropriate to her present position.—Boston, Charles H. Pease; New York, Lane & Scott.

### LITERARY ITEMS.

HISTORY OF EUROPE.—Allison is superintending the preparation of an Epitome of the History of Europe, from the commencement of the French Revolution in 1789 to the restoration of the Bourbons in 1815.

EDUCATIONAL CONTRAST.—Out of every hundred persons in England, forty cannot write their names. In Massachusetts, according to the last census, but one person in every two hundred persons is in this condition; and nearly all these are recent emigrants from Europe.

REV. DR. BELLAMY.—The Boston Recorder says that "It is intended to publish a memoir of Rev. Dr. Joseph Bellamy, in connection with a new and complete edition of his works. Any persons (the descendants of his numerous correspondents, or others) having letters written by him, and especially any one who may now possess his *MS. private journal*, are requested to make it known by letter, to Rev. Tryon Edwards, D. D., New London, Conn.

MR. PRESCOTT, THE HISTORIAN.—We learn from the letter of the correspondent of the Boston Courier that the celebrated author of "Cosmos," Humboldt, referring to this country and her literature, recently expressed the following eulogium on our distinguished writer, Mr. Prescott:—"Wm H. Prescott, of Boston, is not only the greatest historian in America, but is the most eminent in the known world. It is with the most profound interest that I read his wonderful productions, which are volumes of precious collections, on whose leaves are indelibly stamped that rich taste of arranging facts which belongs to a superior mind."

DR. BANGS.—Our Book Agents have issued the Discourse of Dr. Bangs, preached at the last session of the New York Conference, on the occasion of the division of that body. It reviews the history of the Conference, and discusses the peculiarities of Methodism. It will be read with much satisfaction, not only by the fathers of the Conference, but even more so by the younger members of the church, who need to be reminded of the primitive struggles and victories of our cause.

PLT. TRY.

## RECEIVED FOR THE ST. LOUIS CHURCHES.

From Newbury, Ms.,	6.00
" Eliza Basteen, Medfield, Ms.,	2.00
" W. H. Strout, Maine,	.75

Also, received from Eliza Basteen, some time since, \$5 for various benevolent purposes; which has been applied as she desired.

F. RAND



For the Herald and Journal.

## IMPROMPTU.

ON THE DEATH OF MRS. E. McCURDY.

"Tis manly to weep" when the beautiful die,  
When loved ones and good are called home to the sky;  
When the wife and the mother falls early asleep,  
With husband and children, "tis manly to weep!"

When hopes faintly glimmer in sunshine and gloom,  
And fading and dying are gone to the tomb,  
With the wife of thy bosom, agony deep!  
Then, mourning husband, "tis manly to weep!"

Dear children, whose hearts with deep anguish now bleed,  
Bereft of a mother—friend, hand and bed;  
O, linger fond memory, thy vigils still keep,  
And weep for thy mother, 'tis lovely to weep!

Yet still there is comfort and joy in the thought,  
Our friend by the blood of a Savior is bought;  
And happy, thrice happy in realms of bright day,  
Released from pain and sickness and sorrow away!

Rejoice, weeping husband, and daughter and son,  
A crown of bright glory the Lamb has now won;  
There thy wife, thy mother, now holy in love,  
For you, her dear kindred, is waiting above.

M. C. S.

For the Herald and Journal.

## "BRISTOL EITHER WAY."

In the Herald of last week I noticed an article with this very simple caption, "Bristol either way." I was pleased to see this old acquaintance, still regretted that my brother did not quote the whole direction. He should have added,

"MOVE ON!"

When o'er our pathway, storms of sin  
Disturb with fierce and angry wind,  
And darkness, like gloomy shades arise,  
And daily cloud our mental skies,  
Then smile, and lean on mercy won,  
New courage take, and on, "move on!"

When tempted from the narrow way,  
By love of fame and wealth and glory,  
When scorn's repulsive, withering gaze,  
Is fanning incense from the altar,  
Then Jesus-love! look upon,  
And pressing onward, on, "move on!"

When friends prove false, and kindred die,  
And storms of sorrow hover high,  
When, tempest-tossed, on life's dark sea,  
Our earthly comforts shipwrecked lie,  
Still hope remains, though almost gone;  
God lend us aid! still on, "move on!"

And when death's muffled stentor appears,  
Bright be our hopes, and faith beam clear;  
Then bid adieu to all below,  
And full redemption shouting, go!  
Eternity then launch upon,  
And on to glory, on, "move on!"

M. C. S.

From the New York Recorder.

## A NEW POEM FROM MRS. JUDSON.

The following touching and beautiful lines, just received from Mrs. Judson, are intended for the next (eleventh) edition of the *Judson Offering*.

## TO MY FATHER.

BY MRS. EMILY C. JUDSON.

A welcome to thy child, father,  
A welcome give to-day;  
Although she may not come to thee,  
As when she went away;  
Though never in her olden nest  
Lie she to fold her wing,  
And live again the days when first  
She learned to fly and sing.

O happy were those days, father,  
When gathering round thy knee,  
Seven sons and daughters, called thee sire;  
We came again but three;  
The grave has claimed thy loved ones,  
And sternest thoughts than death  
Have left a shadow on thy brow,  
A sigh upon thy breath.

And one—of the three, father,  
Now comes to thee to claim  
Thy blessing on another lot,  
Upon another name.  
Where tropic suns forever burn,  
Far over land and wave,  
The child, whom thou hast loved, would make  
Her hearthstone and her grave.

Thou'lt never wait again, father,  
Thy daughter's coming tread;  
She ne'er will see thy face on earth—  
So count her with thy dead;  
But in the land of life and love,  
Not sorrowing as now,  
She'll come to thee, and come, perchance,  
With jewels on her brow.

Perchance!—I do not know, father,  
If any part be given  
My erring hand, among the guides,  
Who point the way to heaven;  
But it would be a joy to say,  
Some erring foot to stay;  
Remember this, when gathering round,  
Ye for the exile pray.

Let nothing there be changed, father,  
I would remember all,  
Where every ray of sunshine rests,  
And where the shadows fall,  
And now I go, with faltering foot,  
I pass the threshold o'er,  
And gaze, through tears, on that dear roof,  
My shelter never more.

## BIOGRAPHICAL.

Died, at Bristol, N. H., of congestive fever, Oct. 12th, Mrs. ELIZA McCURDY, aged 37 years, wife of Rev. C. L. McCurdy, of the N. H. Conference. The subject of this obituary, known and beloved by a very extensive circle of friends, early experienced redeeming grace. Her faith in Christ was the ruling principle in all her actions. Possessing uncommon strength of mind, cultivated and disciplined, a liberal share of intellectual endowments, sustaining with unyielding fortitude the privations incident to the wife of an itinerant minister, the deceased was not only able to direct and manage her household affairs with prudence, so as to make a minister's home quiet, pleasant and agreeable, but to bestow considerable attention to the education of her children, whose devotion to their mother was equalled only by their grief at her death. Indeed, it was in her domestic relations that her worth was best known. Here, as the private, humble and devoted Christian, the confiding wife, the fond and ever watchful mother, she appeared in her true character. Truly death could have no keener shaft, nor have found a victim more lovely. To the sick she was an angel of mercy. In fact it was her self-exposure and "unselfish efforts" to relieve the sick, and as far as possible comfort the dying, that brought on her last and fatal sickness. Sister McCurdy was a valuable member of the Methodist Episcopal Church, and a firm believer in the doctrine of full redemption. She loved this truth: she enjoyed its blessings. It animated her conversation, radiated in her daily walk, quickened her hopes for a blessed immortality beyond the grave, purified her thoughts, directed her actions, enforced her influence, and gave a peculiar loveliness to her whole deportment; happy fruits of the deep-

toned piety of her heart. The funeral services were attended at the Chapel the Sabbath following her death, and her remains looked upon for the last time by a weeping audience, larger than could be seated in the house. A sermon was preached on the occasion by Rev. Justin Spaulding, our Presiding Elder, whose pathos and eloquence, together with the solemnities of the scene, produced a thrilling effect. It was a season of general weeping long to be remembered.

M. C. SAWYER, M. D.

Bristol, Oct. 18.

BRO. JOHN LAKE died Aug. 17th, after a short and severe illness, aged 57 years. He had been a professor of the religion of Jesus some fifteen or sixteen years, and his end was peace.

A. F.

Chichester, N. H., Oct. 9.

Died in Gilmanston, Aug. 23d, LUCINDA H., daughter of Br. David Bean, aged 20 years. In adversity she felt the need of Christ, and with deep penitence sought him, and we trust found him, to the joy of her soul. Her testimony was, that a sick bed is a hard place to obtain religion. May those in health remember that fact. Also, Sept. 12, Sister ELIZA B., daughter of Br. David B., aged 38 years. Sister ELIZA was converted at the age of twelve years, and soon after joined the M. E. Church, in which she remained a worthy member till called to the church above. She died in the faith. And may the family circle thus broken trust in God and find support.

J. C. E.

Died in Gilmanston, Sept. 4, BRO. JOSHUA COPP, aged 67 years. Br. Copp has been a soldier of the cross for more than forty years. Much might be said of him as a citizen and a friend, but we will only speak of him as a Christian. He was a warm friend to the church, and was ever ready to contribute for the support of her institutions. During his last sickness, which was protracted, he was patient in his sufferings, and his peace like a river. We feel that what his family and the church have lost has been gain to him.

J. C. EMMISON.

Died, of typhoid fever, in West Stafford, Ct., Oct. 5, Mrs. CHARLOTTE HARWOOD, wife of Br. Oren Harwood, aged 54 years. Many an itinerant of earlier days, who still survives, and reads this notice, will call to remembrance this excellent woman, as one of the "mothers in Israel" who has taken pleasure in ministering to her necessities. For thirty-four years she was a useful member of the M. E. Church, and then, after a brief illness of less than two weeks, she died as a Christian ought to—willingly. She said to her companion that she could not have believed that she could become so willing to leave all her earthly interests, and lie down in the midst of life and die. But so it was; and in less than three weeks after she had stood by the bedside of a dying daughter (Mrs. Adeline H. Bartlett, whose passing death was noticed in the Herald of the 4th inst.), she has been called to follow her to paradise.

F. FISK.

JONATHAN HAMILTON and BETSEY his wife, have left the church militant for the church triumphant; the latter on March 23, the former on May 24, both aged about 72 years. Bro. Hamilton and wife were converted to God about forty years since, under the labors of Rev. Edward Whittle, and joined the Methodist Church, and have ever since steadily walked with God. It may be said of them, truly they were a father and mother in Israel. May the surviving relatives and members of the church they have left follow them as they followed Christ.

R. LOMBARD.

Chebeague, in Casco Bay, Oct. 6.

## LADIES.

For the Herald and Journal.

## A MOTHER IN ISRAEL—MRS. RUTH STERLING.

DEAR BRO. STEVENS:—The lady whose name appears at the head of this article, was so fine a specimen of old-fashioned Methodism, I think you will agree with me that she, being dead, ought to be allowed to speak once through your far-sounding Herald, of what God in mercy did for her, and of what, through grace, in fidelity, she did in honor of his cause.

Mother Sterling was a native of Andover, Mass., from which place she moved to Fryeburg, Me., in early life. The last thirteen years of her life were spent with her son in this place, Oldtown, Me. When about forty years of age she had passed, she gave her heart to God in a covenant as lasting as life, and in return received pardon and acceptance with God, the satisfactory evidence of which she retained to her death. From her first acquaintance with experimental godliness, her attachment to old-fashioned Methodism was ardent, and the illustration of it in her life was most striking. Neat and precise to a proverb, she was fearful of innovations. She thought she saw a growing tendency in the churches to exchange old and well-tried customs and usages, for such as were suggested by the spirit of the world and directly calculated to sap the life of vital godliness. She desired the people of God to possess a sword with two edges—Gospel truth and holy living. Their inefficiency she traced to the want of these, and judged that if all Christians possessed them, the world would soon

"Bring forth the royal daimon,

And crown him Lord of all."

Her life was one of great uniformity, but her uniformity was that of decided, unvarying faithfulness—that of a light constantly shining—a light too luminous to be concealed. The power of her testimony was felt in the public congregation, for it was heard there as well as in the social circle. Her testimony was but the utterance of what her heart felt and her life developed. She testified that the blood of Jesus Christ cleanses from all sin. It was the testimony of her experience.

Though she was an "old lady," I know not that either preachers or people ever became sufficiently fastidious not to esteem it a privilege to listen to her clear testimony of sound, Christian experience, as she unfolded "the unsearchable riches of Christ" entering into it, and her views of the necessity of an immediate and thorough preparation for "the world to come."

A few weeks prior to her departure, being bowed down with age and infirmity, she was borne to the chapel in the arms of her son, to listen to the word of life. At the close of the sermon, too feeble to stand alone, she was supported by her daughter, as she proclaimed her acquaintance with the deep things of God, her concern for the church, and her desire for the salvation of souls. False doctrines were too shallow not to be penetrated by her discerning mind, too serious in their influence upon souls to pass unrebuked by her devoted heart. She did not suffer "false teachers," even, to visit her and leave her room without a note of warning.

Her care of the church remained. To the ministry, as well as to the membership, she was a mother indeed. Her prayer was for an in-

crease of primitive Methodism. She longed for the purity of the church, both in heart and life.

As death drew near, she knew in whom she trusted. She felt, however, that she must occupy till the Master might call her. Hence, when the communion service was enjoyed at the chapel, she wished her pastor and a few of her Christian friends to visit her chamber and join her in commemorating the death and sufferings of her now living Redeemer. Will such as now neglect this duty value it thus on a death bed?

After a season of prayer with her on one occasion, she praised God for his great goodness, and rejoiced in hope of being soon in his presence where is fulness of joy, and at his right hand where are pleasures forevermore. Heavenly messengers graced the season with their presence, uninvited, at least, to the eye of her faith. It was good to be there. She made all the arrangements for her death, funeral, &c. She desired the writer to preach her funeral sermon from a text which expressed her feelings, and which she wished regarded as her dying testimony—"I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." As the scenes of life passed, she was often heard to say, "Come, Lord Jesus, come quickly." Thus closed her Christian pilgrimage, Sept. 27th, in the eighty-third year of her age.

Grace having signally triumphed, we can but sing, in the beautiful language of a hymn selected by herself, to be sung at her funeral,

"Give glory to Jesus, our head,

With all that encompass his throne;

A widow, a widow indeed,

A mother in Israel is gone."

May God forbid that Methodism should ever be left to feel that such living and dying were confined to olden times!

M. R. HOPKINS.

Oldtown, Me., Oct. 13.

Will the Advocate and Journal please copy?

## AMERICAN POLITICS SEPARATED FROM MORAL LAW.

BY REV. DR. BUSHNELL.

It is remarkable that the moral sense of the country is so dulled, in reference to every thing that can be called politics—moral distinctions are so far subordinated to the power of party discipline, that almost no effect is produced by the agitation on one side, or the just reprobation it meets on the other. A most melancholy and frightful evidence of the extent to which American politics have become separated from the law of God and the control of moral principle.

We are guilty as a nation of the most glaring wrongs, and if there be a just God, we have reason to tremble for his judgments. We are ceasing as a nation to have any conscience about public matters. Even good men and Christians, which is most deplorable of all, are suffering an allegiance to party rule, which effectively demoralizes their personality under the claims of principle, learning quickly to approve, and passively to follow in whatever path their party leads. The fear of God is perishing. The impulse of political adventure bears down other and better impulses. Numbers and force are the instruments, success the test, of all public measures; and the amazing interests of our great country, if we do not retrace our steps, are soon to lie at the mercy of irresponsible will, instigated by a rapacity for office and power, which no constitutions or bonds of order can long restrain.

The neglect of the pulpit to assert the dominion of moral principle, over what we do as citizens, has hastened and aggravated the evil I complain of. The false notion has taken possession extensively of the public mind, and received the practical assent, too generally, of the ministers of religion themselves, that they must not meddle with politics. Nothing is made of the obvious distinction between the moral principles of politics and those questions of election and of State policy which are to be decided by no moral tests. It is the solemn duty of the ministers of religion to make their people feel the presence of God's law every where—and especially here, where so many of the deepest interests of life—namely, the interests of virtue and religion are themselves at stake. This is the manner of the Bible. There is no one subject on which it is more full and abundant than it is in reference to the moral duty of rulers and citizens. Command, reproof, warning, denunciation—every instrument is applied to keep them under a sense of obligation to God. Some of the ministers of religion, I am afraid, want the courage to discharge their whole duty in this matter. Their position between two fiery and impetuous torrents of party feeling, is often one, I know of great weakness, and they need to consider, when they put on their armor, whether they can meet alone that which comes against them with twenty thousand. But it cannot be necessary that the duties of the ministry in this field, should be totally neglected, as they have been in many places hitherto, or if it be, we may well despair of our country.

Party discipline is so strong and prepotent among us, that moral considerations and restraints are overborne by it. Men are always irresponsible, when they act in masses. Conscience belongs to the individual, and when individuality is lost, conscience is lost too. I do not complain that we have parties. It may be difficult to devise any scheme by which it could be avoided. But, in the name of God and of all that is sacred, I protest against the doctrine that every man shall do what his party appoints, and justify what his party does. It is the worst form of papacy ever invented. And how dreadfully evident is it that the party discipline of our country, irresponsible as it is, and must, sweeps like a maelstrom round the personality of our people, engulfing men and churches in its dismal vortex. Few men have the nerve to resist it. Their scruples are overruled, they are convinced against their reason, the spirit of the multitude expels the spirit of God—it is their duty—their party is most assuredly the salvation of the country—the voices of the multitude and the chief priests prevail, and Christ is crucified!

The prepotent influence of slavery, in the institutions of our country, is a powerful cause of the result we are deploring. With a population increasing to that of the free States and rapidly decreasing, it is yet demonstrable that slavery has hitherto borne rule in the nation. I saw, but a few days ago, a table of the Presidents and all the chief officers of State in our country, since the adoption of the Constitution, showing that, in the highest grades of office, at least five sixths of the incumbents have been from the slaveholding States! I laid the record down with feelings of indignation, shame and grief, that I cannot find words to express—indignation that the lordship of slavery has asserted so effectually the lordship of office—shame that we have suffered it to be so—grief at the discovery that slavery is the characteristic and the dominant power of our country. It was no relief to remember that Virginia, the breeder of slaves, a distinction at once cruel and infamous, has also been the chief breeder of Presidents—as little, may I say, that northern leaders have there conspired, for so many years, to stifle the prayer of freedom in the halls consecrated to

equal rights and human liberty. O, my country! hang thy head and blush over this deplorable name!—a name which thou hast emblazoned before mankind, but hast made a fiction at home, in thy republican slavehood!

Slavery being thus predominant in the politics of our country, they have grown as irresponsible, as destitute of conscience, and remote from the fear of God, as slavery would require. The moral deterioration of which I have complained here at the north, has been visibly due, in no small degree, to the assimilating power of a Southern influence. Slavery, as such, has no principle—it loosens all the evil passions of human nature. Its law is human will. The style of Southern politics has accordingly been dignified by irresponsibility from the first. And the South has been steadily travelling northward, bringing its license with it, expelling the ancient time when merit reigned among us, and making us familiar with the lawless spirit of political adventure and rapacity. Our evil communications have corrupted our good manners, till now, the separation of politics from the fear of God, and the constraints of moral obligation is become national in our people.

## WASHINGTON'S MARRIAGE IN 1759.

We learn that Mr. J. B. Stearns, a distinguished artist of New York, and lately from Europe, has been for some days at Arlington House, in this vicinity, engaged in making very beautiful and successful copies from the original pictures of Colonel and Mrs. Washington, the one of the date of 1772 by Peale, and the other of 1759, by Woolston, with a view to the painting of a large picture of Washington's marriage, founded upon the relation of the interesting event in the Custis recollection, and private memoirs of the life and character of Washington.

The scene is laid in the ancient parish church of St. Peter, county of New Kent, a colony of Virginia, time 6th of January, 1759.

In the foreground, and near the altar, appears the Rev. Dr. Mossom, the officiating clergyman, in full canonicals; he is about to present the marriage-ring. The bridegroom is in a suit of blue and silver, lined with red silk, embroidered waistcoat, small-clothes, gold shoe and knee-buckles, dress sword, hair in full powder. The bride in a suit of white satin, rich point lace ruffles, pearl ornaments in her hair, pearl necklace, ear-rings and bracelets, white satin high-heeled shoes, with diamond buckles; she is attended by a group of ladies, in the gorgeous costume of that ancient period. Near to the bridegroom is a brilliant group, comprising the vice-regal Governor of Virginia, several English army and navy officers, then on colonial service, with the very elite of Virginia chivalry of the old regime. The Governor is in a suit of scarlet, embroidered with gold, with bag wig and sword; the gentlemen in the fashion of the time.

But among the most interesting and picturesque of the personages in the various groups is Bishop, the celebrated body servant of Braddock, and then of Washington, with whom he ended his days after a service of more than forty years.

This veteran soldier of the wars of George II., forms a perfect study in the picture. His tall, attenuated form and soldierly bearing, as with folded arms and cocked hat in hand, respectfully he has approached the bridal group, gives a touching interest to the whole scene. He is in a scarlet coat and is booted and spurred, having just dismounted, and relinquished the favorite charger of his chief to a groom.

Through the large folding doors of the church is seen the old fashioned coach of the bride, drawn by six horses; also the fine English charger, bequeathed to Washington by Braddock, after the fatal field of Monongahela.

From the account of the marriage, handed down from those who were present at its celebration, it appears that the bride and her ladies occupied the coach, while the provincial colonel rode his splendid charger, attended by a brilliant cortege of the gay and gallant of the land.

Such was Washington's marriage in 1759.—*Alexandria Gazette.*

## EFFECTS OF IMAGINATION ON THE PHYSICAL FRAME.

Many years ago, a celebrated physician author of an excellent work on the effects of imagination, wished to combine theory with practice, in order to confirm the truth of his propositions. To this end, he begged the Minister of Justice to allow him to try an experiment on a criminal condemned to death. The minister consented, and delivered to him an assassin of distinguished rank. Our *savant* sought the culprit, and thus addressed him:—

"Sir, several persons who are interested in your family, have prevailed on the judge not to require of you to mount the scaffold, and expose yourself to the gaze of the populace. He has therefore commuted your sentence, and sanctions your being bled to death within the precincts of your prison; your dissolution will be gradual and free from pain."

The criminal submitted to his fate; thought his family would be less disgraced, and considered it a favor to be compelled to walk to the place of public execution. He was conducted to the appointed room, where every preparation was made beforehand; his eyes were bandaged; he was strapped to a table; and, at a preconcerted signal, four of his veins were gently pricked with the point of a pen. At each corner of the table was a small fountain of water, so contrived as to flow gently into a basin placed to receive it. The patient believing it was his blood he heard flowing, gradually became weak; and the conversation of the doctors, in an under tone, confirmed him in this opinion.

"What fine blood," said one. "What a pity this man should be condemned to die! he would have lived a long time."

"Hush," said the other; then approaching the first, he asked him in a low voice, but so as to be heard by the criminal, "How many pounds of blood are there in the human body?"

"Twenty-four. You see already about ten pounds extracted; that man is now in a hopeless state."

The physicians then receded by degrees, and continued to lower their voices. The stillness which reigned in the apartment, broken only by the dripping fountains, the sound of which was also gradually lessened, so affected the brain of the poor patient, that although a man of very strong constitution, he fainted, and died without having lost a drop of blood.

## FRANKLIN IN THE SOCIAL CIRCLE.

BY WILLIAM WIRT.

Never had I known such a fireside companion as he was, both as a statesman and a philosopher; he never shone in a light more winning, than when he was seen in the domestic circle. It was once my good fortune to pass two or three weeks with him at the house of a gentleman in Pennsylvania, and we were confined to the house during the whole of that time, by the unremitting constancy and depth of the snows. But confinement could not be felt where Dr. Franklin was an inmate. His

cheerfulness and his colloquial powers spread around him a perpetual spring. Of Franklin no one ever became tired. There was no ambition of eloquence, no effort to shine in anything which came from him. There was nothing which made any demand either upon your allegiance or your admiration.

His manner was just as unaffected as infancy. It was Nature's spell. He talked like an old patriarch, and his plainness and simplicity put you at once at your ease, and gave you the full and free possession and use of all your faculties.

His thoughts were of a character to shine by their own light, without any adventitious aid. They required only a medium of vision like his pure and simple style, to exhibit to the highest advantage their native radiance and beauty. His cheerfulness was unremitting. It seemed to be as much the systematic and salutary exercise of the mind, as of its superior organization. His wit was of the first order. It did not show itself merely in occasional convulsions, but, without any effort or force on his part, it shed a constant stream of the purest light over the whole of his discourse. Whether in the company of commons or nobles, he was always the same plain man; always most perfectly at ease, his faculties in full play, and the full orbit of his genius for ever clear and unclouded. And then the stores of his mind were inexhaustible. He had commenced life with an attention so vigilant, that nothing had escaped his observation, and every incident was turned to advantage. His youth had not been wasted in idleness, nor overcast by intemperance. He had been all his life a close and deep reader, as well as thinker, and by the force of his own powers had wrought up the raw materials, which he had gathered from books, with such exquisite skill and felicity, that he had added a hundred-fold to their original value, and justly made them his own.

## CLARKE NO CROAKER.

Speaking, on another occasion, on the subject of Methodism, to a friend, he said: "Do not for a moment imagine that 'Methodism' is falling—I let me speak to you plainly—I know it well—I know what it has been, and what it is; it is neither falling nor tottering; glory be to the Eternal Rock upon which it is founded! The conduct to which you allude is no part of Methodism, nor would twenty thousand such things make any part of it; it is the doctrine of plenary salvation, faithfully preached, and gloriously experienced; it is that pure discipline, and heavenly union which subvert in our societies, in which the God of love and order is so remarkably evident; this is Methodism, and this, I can assert, is not decreasing; it is, on the contrary, flourishing; and the conduct of a few individuals has no effect upon this heavenly system; error shows itself, and falls; but Methodism is risen, and stands upright! glory to its supporting God! Do not let anything sour your mind, and prevent you doing all that you are called upon to do for the work of God. I have many a time labored under similar temptations; but a man who knows his work is with the Lord, should be above them; keep close to God's ordinances, and give yourself up to the salvation of your own soul; in this you will find rest and comfort. What are all the things you mention in comparison to the great and glorious work? Just what the solar molecule are to the unclouded disc of that glorious luminary! In general, the work of the Lord among us is carried on with due scriptural sobriety; and even the cases you mention are fast dying away; and the evil will, I have no doubt, destroy itself everywhere, as it has done in Manchester. It is, in short, because the system is so pure, that the exceptions appear so monstrous."

Thus Mr. C. was ever consistent with himself; upon all fitting occasions, he advocated and defended the cause with which he was associated, and to which he was so ardently attached; yet his was not that enthusiastic and blind devotion which, limiting its view to one doctrine, or set of doctrines, had the effect of disturbing the unity and harmony of the body of Divine truth, and blinding the mind to the importance and beauty of the entire Christian system; to all those who named the name of the Lord and Master, he held forth the right hand of fellowship; every Christian minister he regarded as a friend and brother; benevolence was a characteristic of his nature, and it led to liberality of sentiment, as well as to acts of philanthropy. "Think, and let think," was a maxim of the founder of Methodism, and the best and noblest of his disciples echoed the sentiment.

## THE FICTITIOUS AND THE REAL.

It is certain that the constant simulation of infirmities on the stage sometimes leads to real sufferings of the same kind, and even to death. Moliere, the comedian, died in Paris, in 1673, while acting the character of a sick man in *La Malediction Imaginaire*; the same part also preceded his death. The actor who succeeded him, Mr. Bond, the translator of Buchanan's history, so yielded himself up to the force and impetuosity of his imagination, when acting the character of Lusignan in the tragedy of *Zara*, that on the discovery of his daughter, he fainted away, and soon closed his eyes in death.

Pliny relates a story of an actor who imitated the gout so naturally as at length to bring that disorder upon him; and Madame Clarion, the celebrated French actress, accounted for her prematurely growing old in appearance by the influences of the grief and distresses with which she had been constantly overwhelmed on the stage. This celebrated woman had her life protracted far beyond the usual period of existence, and in the eighty-first year of her age she delighted John Kemble, who paid her a complimentary visit, with a most energetic recitation of one of the scenes of "Phœdra."

## JACOB'S LADDER.

WELSH ANECDOTE ON SUPPORT OF THE MINISTRY.

A Welsh clergyman invited to assist in the ordination of a minister in some part of England, was appointed to deliver the address to the church and congregation; and having been informed that their previous minister had suffered much from pecuniary embarrassment, although the church was fully able to support him comfortably, took the following singular method of administering reproof.

In his address to the church he remarked: "You have been praying no doubt, that God would send you a man after his own heart, to be your pastor. You have done well, God, such a minister as he approves, who will go in and out before you, and feed your souls with the bread of life. But now you have prayed for a minister, and God has given you one to your mind, you have something more to do; you must take care of him, and in order to his being happy among you, I have been thinking that you have need to pray again."

"Pray again—pray again! what should we pray again for?"

"Well, I think you have need to pray again."

"But for what?"

"Why, I'll tell you. Pray that God would put Jacob's ladder down to the earth again."

"Jacob's ladder! Jacob's ladder! what has Jacob's ladder to do with our minister?"

"Why, I think if God would put Jacob's ladder down, that your minister could go to heaven on the Sabbath evening after preaching, and remain all the week; then he could go down every Sabbath morning so spiritually minded, and so full of heaven that he would preach to you almost like an angel."

"O yes, that may be all very well, and if it were possible we should like it; but then we need our minister with us during the week to attend prayer meetings, visit the sick, hear experience, give advice, &c. &c., and therefore must have him always with us; we want the whole of his time and attention."

"That may be, and I will admit the necessity of his daily attentions to your concerns; but then, you will remember that if he remains here he must have bread and cheese; and I have been told that your former minister was wanting the necessities of life while many of you can enjoy its luxuries; and therefore I thought if God would put Jacob's ladder down your present minister might preach to you on the Sabbath, and by going up into heaven after the services of the day, save you the painful necessity of supporting him."—*Columbian Star.*

## A CURIOUS FACT.

Floating substances have often been thrown into the Gulf Stream to ascertain its direction. Upwards of twenty years ago, we cast overboard, near the banks, a common quart bottle, carefully corked and sealed, and having a few inches of red bunting tied to the neck. The bottle contained a letter addressed to a gentleman in London, and an open note in English and French, requesting the finder to put the letter into the nearest post-office, American or European, and also a memorandum of the circumstances, date, and place of its discovery. Precisely eleven months from the day the bottle was committed to the deep, the letter was delivered by the postman, and accompanied by another from an Irish clergyman. The fragile vessel floated safely ashore near Sligo. Its little pennon excited the attention of a peasant, who broke the bottle, and not knowing what to make of the contents, carried the whole to his priest. This gentleman politely forwarded the letter to its destination, and wrote another containing the particulars just mentioned. Both letters, we believe, were laid before the British Admiralty by the gentleman to whom they were addressed.

## THE TRUE MAN.

Who is he? One who will not swerve from the path of duty to gain a mine of wealth or a world of honors. He respects the feelings of all; the rich and the poor, the humble and the honorable. He is as careful not to speak unkind or a harsh word to his servant as to his lord. He is as attentive to the wants of a slave as to a prince. Whenever you meet him, he is the same kind, accommodating, unobtrusive, humble individual. In him are embodied the elements of pure religion. No step is taken which the law of God condemns; no word is spoken that pains the ear of man. Be you like him. Then you will be prepared to live or die, to serve God on earth or in heaven.

## DR. JOHNSON'S OPINION OF EDITORS.